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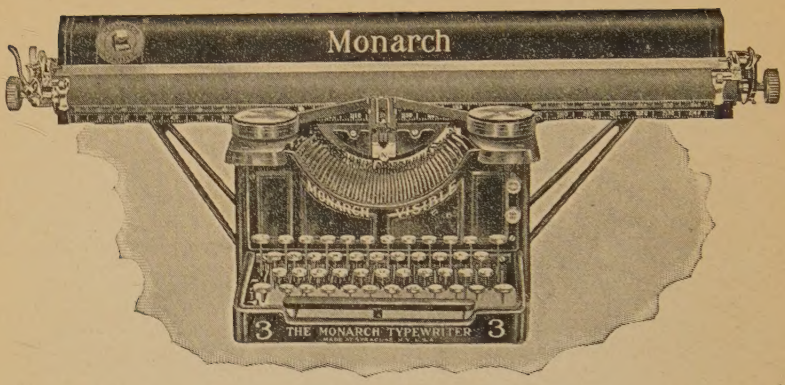

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Yale Divinity Quarterly.

VOL. VII JANUARY, 1911 No. 3

* THE SYMBOLIC CHARACTER OF EXACT KNOWLEDGE.

REVEREND CHARLES H. OLIPHANT, '76.

THE paper I am about to read could have been written by one only with an imperfect knowledge of the subject of which it treats. It is proposed to take up this subject with reference merely to the general requirements of the Christian minister in his work. What I have to say need not therefore conform to the type of philosophic essay, nor answer to any precedent discussion if it is a sincere attempt to reveal the writer's desire for guidance at that point where two seas seem to meet and two tides of thought to contend.

Some time ago my attention was arrested by the fact that two words of Greek antecedents had somehow got into wide use with which words it would be necessary for me to become better acquainted if I hoped to enjoy the conversation of my learned friends. The words are *"dynamic"* and *"symbolic."* Familiar in themselves, these words, I discovered, had of late acquired a fashionable vogue, a kind of intellectual swagger which baffled my understanding. The word *symbolic* seemed to be employed very widely to characterize many notions hitherto supposed to be true, so as to indicate that, while, strictly speaking, the notions were not true, they were to be tolerated with as much charity as possible, representing as they did to the untrained intelligence, realities which weaker brethren were not to be expected to take

* A paper read before the Winthrop Club, Boston, October 3, 1910, and before the George B. Stevens Theological Club, Yale Divinity School, December 1, 1910.

in. The *picture* of a horse, to be sure, is not a horse, but let the child still say: "This is a horse."

Some of my basic beliefs were getting themselves characterized as symbolic. The authority of the ten commandments, the doctrine of regeneration, the personality of God, the joy of reconciliation with Him, the sense of power over nature, the value of prayer, these, and many other doctrines, were, I became aware, widely regarded as no more than algebraic signs of concepts which the philosopher, and those round about his throne, were able to regard with the clear speculation of an exact knowledge, dividing each ideal orange in the hand of the vulgar into its definite rind, seeds and segments very much as a woman this summer, growing eloquent over the purity of the water in her father's well, told me how it had been "anealyzed" and found by the professor to have "sixteen parts to it." It occurred to me that the word symbolic was being used in a somewhat patronizing way. The Gospel of Mark *e. g.* would appear to be symbolic as related to the most recent treatise upon that gospel. Those eating mere oranges and drinking mere water must accordingly feel inferior. To have gotten under the rind of the one and scrutinized the sedimentary reactions of the other was after all the real thing.

This feeling of inferiority superimposed upon my consciousness was, however, I soon discovered, a result not contemplated by the new knowledge whose votaries would not intentionally brand my conceptions as wholly untrue. They would cheerfully allow that these conceptions, while indeed intrinsically untrue, were still true as symbols and therefore useful. It is useful that I should think myself alive though what is really taking place is simply anabolism and katabolism balancing themselves upon the feeling of a present moment which I call *me*. It will be advantageous for this me to believe itself immortal and to act accordingly though only its chromosomes are known to survive. I might therefore, I saw, go on preaching in the old dialect, assured that the time was far in the future when any real harm would be likely to ensue therefrom. Wishing to understand better the implications of this old word in its new light and to see myself as others saw me I coveted the experience of Baldasarre in Romola when, in a lucid moment he became conscious, as

he overlooked the city at his feet, that at length "he held all things in the grasp of language." To be able to define! How much better than merely to taste and see! Wishing to be of the number of those who love and know, I sympathized with the good little girl who sang:

"Teacher, teacher,
Won't you tell me
Why I am so happy,
In my Sunday School."

In the endeavor to orient my mind afresh I found a remark of Emerson lay very near the root of my problem. "We may play the game of life with one set of counters as well as another." The doctrines we cherish, if answering practical purposes of life, are good enough. Pragmatic and profound as was this observation, it made only more acute my perplexity, for it appeared to me that what Mr. Emerson was really trying to do was to get rid of all counters except his own, betraying no consciousness that he was using symbols at all—rather that *he,* at least, held the cash for which the counters stood. I found that the word symbolic began to cause local irritation in the back of my mind. It was becoming plain that however many little systems might have served in the game of life, they had had their day, and we were now in the presence of one which had come to stay—a system of exact knowledge, of such beliefs, that is, as admit of definition and can account for themselves by the method of logic. My paper is hardly more than an interrogation of this word in some of its more patronizing attitudes and implications.

The assumption that Reality, when picked up, will appear in definite contour and be capable of description in exact propositions is a familiar one. On the other hand it is urged that such exact propositions are really valuable only when found in compounds of experience. Can we hope to isolate the culture of an intellectual concept so as to study it apart and by itself? This is a question put by Pragmatism, but my interest is not now to discuss any philosophy as such but to suggest some of the pitfalls which threaten the minister of the Gospel when he assumes the primacy and importance of the academic method of presenting his message. The two-edged character of this contention is felt

in that while it is averse to a tendency of our time to cultivate the scientific method of religion at the expense of vital, though formally defective, experiences and testimonies of the church, it is equally averse to the conservative position which would uphold a creed as definite and absolute. With literal truth a creed is called a "symbol." What real whole can be included within the limits of a *definition!*

Concepts have been distinguished by philosophers as clear or indistinct. It would be better to distinguish them as more or less clear; more or less indistinct. Green is a concept which can never free itself from blue and yellow. The concept of a triangle is more distinct than the concept of green yet it is by no means true that this concept is absolutely clear. At the edge of every concept is a fringe made by overlapping concepts, producing vagueness of outline. All definitions tend to merge with others often antithetical, affording curious illustration of the somewhat widespread opinion that extremes meet. For example it would be difficult to say in Ethics where Intuitionalism ends and altruistic Utilitarianism begins or what is the exact line of cleavage between Intuitionalism and egoistic Utilitarianism. Yet such designations are supposed to be mutually exclusive. All this may suggest the unsatisfactory results of constructing a system of religious truth whose items are meant to fit together like the jig-sawn parts of a picture-puzzle.

Having fallen into the philosophical trap that "ideas are identical with things," and that "*a priori* conceptions of reason are full and adequate expressions of objective realities," we become as certain of many things which have only "a *name* to live," as if they were really so, substituting assent to these propositions for a simple original experience incapable perhaps of giving any rational account of itself at all. I am not denying the veritable and necessary distinction between propositions merely symbolic on the one hand and demonstrable propositions on the other, but trying to point out that all verbal statements of religious truth are vague and more or less misleading, all concepts symbolic of an ulterior value for which they must not be mistaken.

And first of all as to their vagueness: A Roman Catholic orator, speaking to an audience of four thousand persons, recently said: "Think of the ceaseless, restless energy of the

demons to make you lose your immortal souls in order to revenge themselves on the Father." Of such an assertion we should all no doubt speak with reserve. At best, we say, it is symbolic. Its affirmations are probably false, its suggestions mischievous, though its total moral effect may have been salutary. A little later the same speaker, characterizing the teachings of infidelity—say of materialism—added: "There is something within me that distinguishes me from the animate and inanimate creation about me, for I can *think,* and if I can think there must be within me a spirit, because thought cannot proceed from matter." I would not seem to question the statement that thought cannot proceed from matter. It is a favorite conceit with us all, admitted even by Mrs. Eddy, and has been no doubt many times affirmed from every Protestant pulpit. But is the latter saying less symbolic than the former? Probably it is less so. The first judgment is less distinct than the second, more disputable also, but let us see how far this definitive verbal affirmation about the potentialities of matter carries us. Matter is commonly described as "that which occupies space and possesses weight." Granting that thought does not occupy space we may be convinced that a good deal of it at least does not possess much weight. But can we be absolutely certain that thought cannot proceed from matter until we catch matter with firmer hold and scrutinize it more narrowly than it is yet possible to do?

The science of today offers us an atom extremely composite, a construct of corpuscles, or electrons, arranging themselves in systems, and, according to such arrangements, constituting the hydrogen atom, the oxygen atom or any other. I quote now from a recent work understood to be authoritative in the field of physical science, *The New Knowledge,* by Professor R. K. Duncan (University of Kansas):

"A corpuscle is a moving unit of negative electricity together with its bound ether . . . The average mass of a corpuscle is about $\frac{1}{1000}$ that of a hydrogen atom." "An atom is a congeries of corpuscles surrounded and balanced by a sphere of positive electricity." "Instead of assuming that corpuscles are particles of matter possessing the properties of negative electricity, we shall assume instead that corpuscles are particles of negative electricity possessing the properties of matter. It is proposed to

show that matter is made up of electricity and nothing but electricity. . . . Matter is thus explained away as being electricity and nothing but electricity." (Pp. 247, 8.)

If now we ask: 'What is electricity?' we may frame any answer we will. Suppose we call it 'that somewhat which makes amber do things,' or, 'the omnipresent energy of the universe.' Is any one prepared to say that thought cannot proceed from the omnipresent energy of the universe? If not, the oracular proposition that thought cannot proceed from matter is a judgment which, however undisputed, may be fairly characterized as no better than a vague verbal generalization from a common experience, an experience which, though empirical and possibly misleading, is easily the most real element in the judgment affirmed. I, at least, am at a loss to see why the orator's statement about matter and thought is not as truly, though in a less degree, *symbolic* as that in which he describes the psychological state of demons in perdition. It is of course evident that what the new knowledge has to say *now* about the constitution of matter is likely to be revised in the interest of knowledge newer still. The case cited for illustration is chosen at random.

The earthquake in physical science which occurred in March, 1903, when Curie and Laborde discovered the heat-emitting power of radium, disturbed the seabottom of the world's conceptions as seriously perhaps as did the Copernican Astronomy. Since none can say what new figure a further turn of the kaleidoscope will give to our knowledge it must be granted with whatever reluctance that the exact knowledge of today can be no more than part of an unknown whole, an intellectual symbol possessing hardly more ontological signficance than that of any other age when compared with the deep things of Him who is the same yesterday, today and forever, and with the changeless interests and experiences of the human heart.

Lest what has been said seem like the glorification of ignorance, the indispensable value of the logical reason must be granted without reserve. Without it we should have anarchy instead of order in every sphere. No opinion is entitled to respect which cannot justify itself rationally. Those conceptions, judgments, inferences are alone socially available, at least, which have "come down the highway" of sober scientific thinking and been ap-

proved by the agreement of experts. Whatever the limitations of the philosopher, he is not "a blind man in a dark room, looking for a black cat which isn't there." However insufficient for the full demands of life it may be the logical reason is all we have upon which to lean as *arbiter* of truth between man and man. Its social availability is its high claim. In its nature coercive, it is the police power of the world of intellect—the society of minds. A poem may be vastly truer than a demonstration but the demonstration alone can serve as a *modus vivendi*. Logic is common carrier for intellectual commerce. Inspiration, vision, feeling, unless couched in such terms as are intelligible to all, can win no rational assent though they may be

"Music sent up to God
By the Lover and the Bard."

Without logical notation no other mind may know what the voice signifies nor play its music over after it. Demonstrative knowledge constitutes, in short, the fulcrum for the elevation of the race and is the only compact upon which men can unite in that bond of wisdom and restraint which we call civilization.

Nevertheless, logic is but an organ of *Life*. "It is (Martineau wrote) the science of proof, dealing only with the inference of secondary truths, not the science of belief, which would include also the list of first truths." So:

"Truth in closest words must fail
Where truth embodied in a tale
Shall enter in at lowly doors."

A recent writer (Upward, *The New Word*) has these suggestive remarks: "Whether the word *'thing'* or *'think'* comes first in history, a thought is a feeling outlined by means of things . . . The history of logic is the history of an attempt to make an arithmetic of words . . . The logicians have sought for what they call certainty and they have believed that they could arrive at it by the tidy arrangement of words. . . . Words are the means we use in telling one another how we feel. . . . What we gain in clearness we lose in verity." (Pp. 54, 172, 192.) Rhetorical these observations may be, yet one is often forced to conclude that exact knowledge plays in the game of life something the same part that statistics did in the

opinion of Carlyle: "We are to study them, not in the vain hope of acquiring knowledge, but to prevent the ignorance of others from being thrust upon us." In other words much of our knowledge has a tactical or dialectic value often mistaken for vital and spiritual advantage. Rejoicing in such knowledge as the vehicle of human progress we are not to suppose that experience, when translated into scientific or metaphysical terms, is necessarily rendered more vital and effective.

We are told that great enthusiasm was kindled in an audience of laymen at Chicago by a speaker at a missionary conference who used the following words: "The reality of moral distinctions, the necessity for moral choices, the supremacy of moral obligations and the recreating power of the moral dynamic—to make these Christian conceptions vital and dominant in the nations of the world is the all-comprehensive responsibility of America." It may not be amiss to ask whether "the recreating power of the moral dynamic" is a Christian conception at all. Few Christians have any idea what such words mean. Jesus probably had none. It may be doubted whether the speaker himself could distinctly trace his own conversion to this "recreating power of the moral dynamic." The truth is that there is no such recreating power. It is a fine phrase and as the advertisements say: "it is different."

A great philosopher has written ponderously upon "The World and the Individual." I have a little cousin, five years old, who said to her mother the other day: "Mama, if the people all got dead, would God take down the world?" One may be forgiven for suggesting that at the end of his noble task, the philosopher's frame of mind may have been very nearly expressed by the child. About the periphery of all exact knowledge and conceptual conclusions stretches the field of first truths in the discovery of which the regularity of our inferences plays but a small part.

The pragmatist way of stating the case may be summarized in a paragraph from Professor James giving the gist of Bergson's philosophy: "Thought deals exclusively with surfaces. It can *name* the thickness of reality but it cannot fathom it and its insufficiency here is essential and permanent, not temporary. The only way to apprehend reality's thickness is either to experi-

ence it directly by being part of reality one's self or to evoke it in imagination by sympathetically divining some one else's inner life. Direct acquaintance and conceptual knowledge are thus complementary of each other, each remedies the other's defects. If what we care most about be the synoptic treatment of phenomena, the meaning of the like and the vision of the far, we must follow the conceptual method. But if we are more curious about the inner nature of reality or about what really makes it go, we must turn our backs upon our winged concepts altogether and bury ourselves in the thickness of those passing moments upon the surface of which they occasionally rest and perch."*

The maxim of the scholastic mind: "From facts to values" is in no way discredited when we demand of the scholar the recognition of the further truth that an ascertained value is *itself* a fact of the very biggest kind. It would be unfortunate if the value of the New Testament life were held to be subordinate to the determination of the factual significance of the history and structure of the books. The "three virtues of the intellect" curiosity, caution and candor, indispensable as they are to the scientific method of finding and fixing objective reality, are incompetent in "the formation and voluntary pursuit of ideals" which is the new and last factor in evolution.

Whether it be admitted that the three successive stages of intellectual development are instinct, reason, intuition, it is clear that thinkers today are feeling, as never before, reluctance to give final determinate judgments in matters of profoundest import. The Western and the Eastern minds at length stand face to face. Reason, the glory and secret of Western progress, is confronted with a competitive principle: not unreason, but — *Intuition!* Costumed in many colors and speaking a language to which it is often impossible for the rationalist to listen without impatience, unacclimated and unnaturalized on these shores, this invader is yet compelling attention and winning respect. It is for the logician to interpret his speech and get him as soon as possible into occidental dress. In a measure this can be done, but it may be that an elusive remaining part of him and of his

* *Hibbert Journal,* April, 1909.

message will stay uninterpreted to haunt us with the apprehension that the God of such theologians as Professor Flint, a God who must be logically inferred in order to be known, is a God whose feet are already cold.

Philosophy, as generally understood, is the deliberate effort (1) to know, (2) to know that you know, and (3) to know how you know that you know. Upon these interesting and absorbing questions, robust minds, together with many "sallow virgin-minded studious martyrs to mild enthusiasm" have declared themselves, and in turn been declared against. Immensely significant as are the speculations of philosophy, it cannot be said that the world has been profoundly influenced by them. Nor is this due wholly to the incapacity or the impatience of the vulgar but to a very deeply ingrained conviction that upon ultimate questions, philosophy, as such, has little of real importance to say. Scaling heaven and dredging the abyss for truth, all the truth it has ever found, which could be used, has proved to be nigh to common men, even in their mouth and in their heart. If I find upon a can of beans a label with the picture of another labelled can of the same brand, and then try to imagine, as I gaze at the picture, how many cans of beans are before me, the *intellectual* me, I shall soon go crazy, but not any sooner than will the philosopher who asks too many questions. At some point in the interrogation of the label it is sure to occur to the real philosopher that the true significance of that label is after all in the beans.

One of the encouraging symptoms of the intellectual life of today is its tendency to turn from all labels to the things for which they stand. In the degree in which it appears that our intellectual concepts are themselves secondary to the larger values of experience, of faith, imagination, feeling, it must follow that it is no insuperable objection to a doctrine, built upon experience and supported chiefly by testimony, that it falls short of perfect congruity with scientific or philosophical formulæ. If the invitation "Come to Jesus" works better than the knowledge of "re-creative power of the moral dynamic" why should we look askreative power of the moral dynamic" why should we look askance upon this moral dynamic when it is working and regard it with approval only when it is at rest? The profound discovery

of the recreating power of the moral dynamic is the discovery of a *phrase*. Exact truth though there be in that phrase it is a truth having artificial perspective only, solidity in two dimensions. A life transformed by imaginative and emotional contact with Jesus of Nazareth, possessing *three-dimensional* reality, knows what is the length and breadth and height of a Love which passeth knowledge.

I am of those who accept gladly and gratefully the modern conceptions: the normal historic upgrowth of the books of the Bible; the imperfect and composite annals of the life of Jesus; the evolutionary history of the race; the invariable disaster which has overtaken the church whenever she has opposed her authority to the accredited conclusions of scientific reason; the preëminent value of ethical over ecclesiastical conformity as the true liturgy of the Christian Life. If it is a matter of intellectual conceptions I stand with the modernist as opposed to the conservatist. But I fear there is subtlety and mischief in the attitude of mind which leads us to regard an unlearned ministry as "the scourge of God" to overvalue a type of training for our profession which pays too little heed to "the still sad music of humanity"—and devotes too little time to the stretching of the prophet, body and soul, part to part, upon the sick and sinning sons of men, the appeal from life to life, the inbreathing of the Grace of God.

It may be vain in this connection to cite in illustration of the tendency to exalt knowledge to a place of primacy in the religious life, the regard in which the prayer and testimony meeting is now held by those of our way. No institution of the Congregational churches has fallen into greater disrepute among those of fastidious taste than the service which bears after all a closer resemblance to the worship of primitive Christians than any other. I would not myself affect a fondness for this type of service which in actual operation at present fails to satisfy either head or heart, and the reality and effectiveness of which are at least open to question. Instead of it some pastors substitute a liturgical worship, others the study of the Bible, others still addresses upon great literature or great men, or the exposition of scientific doctrines. In all such cases it is made plain that the last thing the church, as such, cares to know is how its members feel, or how

they fare! The democracy of a common experience, the gift of prophesying, the testimony which implies that God is a God who does things, who pleads for Himself, who is to be felt after and so found, who has worked hitherto and still works in the hearts and on the behalf of His people, who answers their prayers (however embarrassing it may be for Him to do so in view of recent developments of knowledge), and shows them tokens for good, these beliefs are relegated to seats under the footstool of the man who knows. All this may be as it should be. I am not fully convinced. It appears to me that, in theory at least, the Prayer and Testimony meeting occupies an unassailable place in any valid scheme of church life and that no pastoral enterprise would be more likely to be worth while than a wise and determined effort to revive, in its essential features, this ancient function. It is certainly not without significance that at an hour when our churches have so generally disavowed their interest in religious experiences, a great philosopher should have given himself to an analysis of their "Varieties!"

Now, more clearly than ever before, we see the value of a prehensile faith, acting in advance of the logical reason, to draw the race upward and onward in lines of progress. The initiative of the spirit has never waited for the *nihil obstat* of intellect before producing the memorable results of enlightenment and human well-being. Nor can any increase of knowledge change her relative status: "She is the second not the first!"

Among the criticisms likely to be provoked by this paper I am fearing most of all this one: "What does the writer mean by exact knowledge"? "What by symbolic," and "of what exactly is exact knowledge supposed to be symbolic?" It is much easier to ask such questions than to answer them. One who should take the sword in self-defense, endeavoring to divide asunder the joints and marrow of this criticism, would be likely to perish by that sword. I prefer to let the contention of the paper stand, or fall, according to the impression it may have produced of an existing weakness in Congregational, as in Unitarian, pulpits, due to the fetters imposed by high academic culture upon an authoritative presentation of the Gospel to the imagination and the heart—substituting what the lamented Professor James would call "a skinny outline of the truth, for the rich thicket of reality," chil-

ling the warmth of the religious appeal, and offering too often, instead of bread, the analysis of the baking powder. In this contention I am supported by the thought that to one other writer it appeared, long in advance of these modern discussions, that something very rich and vital would remain if tongues should "cease" and knowledge "vanish away."

THE CONGREGATIONAL NATIONAL COUNCIL.

Perhaps the most significant assemblage in the recent history of American Congregationalism was the combined meeting of the National Council and of the benevolent societies, held in Boston from October 10 to 21. A historic importance attached to the meeting in that it was the one hundredth anniversary of the formation of the American Board of Commissioners for Foreign Missions,—an event that was worthily celebrated not merely by largely attended excursions to Bradford, where the Board was organized, and to Andover from which its first missionaries came, but by the formal presentation of addresses from many other missionary societies. In this impressive ceremony Professor Beach had a part. The meetings of the other benevolent societies of the Congregational fellowship, though not of so significant and anniversary a character, brought addresses of a high order and gave to all who were present impressive evidences of the extent and value of their work.

It was the Council itself, however, rather than the benevolent societies which met with it, that was most significant in its action. That body was fully under the sway of the desire for a "more efficient Congregationalism" which has been deepening and spreading, especially under the influence of Western leaders, for some years. It is no wish to "Presbyterianize" the Congregational body which animates this movement, nor is there the slightest intention of infringing on the autonomy of the local church. On the contrary, the animating purpose is so to coördinate our somewhat scattered Congregational forces as to enable them more efficiently to grapple with the problems which are before them as a denomination and, to coöperate more effectively

in doing their share in the advancement of the kingdom of God. In two respects the action of the Council was highly significant. It ordered the establishment of a permanent secretaryship, the holder of which should attend, as far as possible, the meetings of the various state bodies and should aid with advice the forward-looking work of the denomination, being himself a sort of clearing house of denominational interests and information. The man of the vision and statesmanship demanded by such an office will doubtless be difficult to find, but of its great serviceableness there can be no question. The second important action of the Council was in furtherance of the attempt to secure more intimate connection between the missionary societies of Congregationalism and the churches themselves, as represented in the National Council. The Council declared its opinion that the voting membership in these societies should be the National Council itself, though with the addition of other members-at-large, if that was wished. The effect of this constitutional alteration would be to make each of the missionary societies immediately dependent upon the National Council,—a change of far-reaching significance for the Congregational body. The ways and means by which these alterations were to be effected are left by the Council to a "Commission of Nineteen," which was also charged with the duty of securing the Secretary of whom mention has been made. Of this Commission, which was made as widely representative geographically as possible, Professor Walker is one.

Among the pleasantest features of the memorable days of meeting in Boston were the reunions of graduates of various colleges and theological seminaries. That of the Yale Divinity School, ably managed by Rev. Dr. Howard A. Bridgeman, Editor of *The Congregationalist*, was an especially delightful occasion. No less than one hundred and thirty-five graduates of Yale Divinity School renewed their fellowship and broke bread together. Of the Faculty, Professors Beach, Porter and Walker, were present, and reported on the condition and prospects of the School. Dr. Bridgeman served as Toast Master, and among the other speakers was Rev. Mr. Maurer of the Center Church of this city. It was an hour of fellowship long to be remembered.

WILLISTON WALKER.

BOOK REVIEWS.

A Critical and Exegetical Commentary on the Books of Chronicles. By Professor Edward Lewis Curtis, Ph.D., D.D., New Haven, and Rev. Albert Alonzo Madsen, Ph.D., Newburgh, N. Y. New York. Charles Scribner's Sons. 1910. Pp. xxii, 534. $3 net.

This book, and Principal Skinner's on Genesis, published simultaneously, are the latest issues of the International Critical Commentary series. The work of Professor Curtis is the first one of its kind in English since Zoeckler's treatise in Lange's Commentary published in 1876. Dr. Madsen's name appears upon the title page and in the preface because of his valuable assistance rendered when Professor Curtis was suddenly smitten with serious eye-trouble, from which, happily, he has partially recovered.

Notwithstanding the Chronicler's parade of a score of authorities for his story, Professor Curtis believes them to be in the main but two, viz., our canonical books of Samuel and Kings, and a Midrashic History of Israel, with the possibility that this latter is from the original form of the canonical books. He agrees with Professor Torrey in distrusting the Chronicler, but thinks some of the extra-canonical material, i. e. genealogical lists, etc., is, "in all probability," from written sources. He justly finds in the peculiar style of composition decisive reasons for rejecting Buechler's and Benziger's theory of the composite authorship of this new matter, though admitting that in our limited knowledge the theory is possible. The Books of Chronicles have practically no independent historic facts, and all statements must be tested and corrected at every point by the canonical books.

What then is the value of Chronicles? a. They reflect the religious ideas of the Chronicler's age, that is, about 300 B. C.; b. they give emphasis to the worth of institutional forms of religion, though the emphasis is vitiated somewhat by a false view of retribution and providence; c. they rendered a great, but indirect, service in that they toughened the moral fibre of the Hebrews to resist the encroachments of the Persian, Greek, and Roman civilizations and thus through Israel for subsequent gen-

erations the precious truths revealed in prophecy; d. they often correct a corrupted text of Samuel or Kings by quoting what is doubtless the original reading. It may be added that the dreary record of names and places may yet be of service in tracing manuscript relationships.

It is difficult to treat seriously the work of a historian clearly unreliable and sift out patiently the grains of fact. In this commentary that has been well done. The comments are clear, direct, concise. The needs of the English student have been kept constantly in mind, the linguistic notes being grouped for the most part in separate paragraphs. But there are certain points, e. g., the discussion of the descendants of Ehud (pp. 158ff), or Dr. Madsen's recovery of the genealogy of Zebulun (pp. 145ff), where the whole argument depends upon the Hebrew. Bibliographical references added to the comment upon disputed points increase the usefulness of the book. This new Commentary does not provide ready-made homiletical matter for the lazy preacher, but it is an excellent help to scholarly study. For undogmatic, fearless, truth-seeking, painstaking work, it worthily fills its place in the International series.

H. S. BROWN, Darien, Conn.

A Critical and Exegetical Commentary on Genesis. By John Skinner, D.D., Hon. M. A. (Cantab.). New York. Charles Scribner's Sons. 1910. Pp. xx, lxvii, 551. $3.00 net.

The Book of Genesis is the most fruitful field of the entire Old Testament for study. No other Old Testament book presents questions of such perennial interest. Upon none probably has so great a literature been written. Honored indeed then was the scholar who was asked to prepare in the International Critical Commentary the volume on this book. A better selection, however, could not have been made than Professor Skinner. He has long been favorably known as the author of the Exposition of the Book of Ezekiel in the Expositors Bible and of the Commentaries on the Books of Isaiah and of I and II Kings in the Cambridge Bible. These are of such a high order that nothing but a work of marked excellence could be expected in his Critical Commentary on Genesis, and this volume fully equals that expectation.

It shows great breadth of learning. The notes are full and the conclusions guarded and sound.

In the introduction we have two leading sections: one on the nature of the tradition and the other on the structure and composition of the Book. The former deals with the following topics: *History or Legend? Myth and Legend, Foreign Myths, Types of Mythical Motive, Historical Value of Tradition, Preservation and Collection of Tradition.* These are all most fascinating subjects and no better guide upon them can be found. The contents of Genesis is correctly regarded as mythical (in minor amount) and legendary throughout and the value of such composition to convey religious truth is properly recognized. The author says:

"One of the strangest theological prepossessions is that which identifies revealed truth with matter-of-fact accuracy either in science or history. Legend is after all a species of poetry, and it is hard to see why a revelation which has freely availed itself of so many other kinds of poetry—fable, allegory, parable—should disdain that form of it which is the most influential of all in the life of a primitive people. As a vehicle of religious ideas, poetic narrative possesses obvious advantages over literary history; and the spirit of religion, deeply implanted in the heart of a people, will so permeate and fashion its legendary lore as to make it a plastic expression of the imperishable truths which have come to it through its experience of God."

Genuine historical elements are also not excluded from Genesis. Of Abraham, the author says:

"We may venture, in spite of the lack of decisive evidence, to regard him as a historical personage however dim the surroundings of his life may be" (p. xxv) and he beautifully adds, "The keynote of Abraham's piety is *faith* in the unseen,—faith in the divine impulse which drove him forth to a land which he was never to possess; and faith in the future of the religion which he thus founded. He moves before us on the page of Scripture as the man through whom faith, the living principle of true religion, first became a force in human affairs."

In respect to the story of Joseph it is said:

"It is impossible to resolve such a composition completely into its traditional or legendary elements; but we may perhaps distinguish broadly the three kinds of material which have been laid under contribution. (1) The element of tribal history or relationships, though slight and secondary, is clearly recognizable, and supplies a key which may be used with caution to explain some outstanding features of the narrative. . . . (2) Along-

side of this there is an element of individual biography, which may very well preserve a reminiscence of actual events. There must have been current in ancient Israel a tradition of some powerful minister in Egypt, who was the means of saving the country from the horrors of famine, and who used his power to remodel the land system of Egypt to the advantage of the crown. . . . (3) There is, lastly, an element of Egyptian folklore, which has been drawn on to some extent for the literary embellishment of the story."

The theory of motifs in the Joseph story is very happily applied also to the story of Cain in which four distinct types are fused together. In the treatment of legends Professor Skinner freely acknowledges his indebtedness to Gunkel the influence of whose masterly commentary upon his work is marked.

Professor Skinner rightly looks with little favor upon the astral or astronomical interpretation of the stories of the Patriarchs now somewhat in vogue in Germany, although he thinks that the Zodiacal theory will have to be reckoned with in the interpretation of Jacob's blessing. One enjoys his keen criticism when, speaking of Winckler's view of Abraham as a conservator of the worship of the Moon-god Sin in opposition to the elevation of the "Deliverer Marduk," he says: "This theory rests mostly on a combination of *things that are not in the Bible with things that are not in the monuments* (p. xxvii.)

In regard to the structure and composition of Genesis no reason is seen for departing from the general conclusions of the Graf-Wellhausen School. The recent attempts to discredit the documentary theory of the composition of the Pentateuch are found to be unsuccessful. Notice at length with refutation is given to those of Professors Orr and Eerdmans. In the matter of the redaction of JE it is placed sometime between the publication of Deuteronomy and the exile.

While in the main I have dwelt upon the introduction of this book the Commentary proper is especially readable. The notes on the Hebrew text are confined to a series of foot-notes and no one who is ignorant of the "sacred tongue" need hesitate to buy this volume and I believe he will find it by all means the best commentary that has yet appeared in English, if not in any language, upon Genesis.

EDWARD L. CURTIS.

Letters to His Holiness, Pope Pius X. By A Modernist. Chicago. Open Court Publishing Co. 1910. Pp. xviii, 280.

If the title of the book does not readily suggest the subject matter, the addition of the words "By a Modernist" can leave no doubt that the book is an open criticism of Papal policy. The author, an American, is spurred into effort by the frequent observation that America has taken no part in this otherwise almost universal movement for reform.

He sees the day, however, when America shall be second to none in its zeal for a broader religious life within the church. The purpose of his letters is to answer the question, "Why does the modern world reject and distrust Roman Catholicism?" He answers, that it refuses allegiance to the Pope because he ever has and still does persistently oppose the very things for which civilization preëminently stands—"freedom of conscience, democracy, respect for individual personality, and liberty of intellect." He warns the reader that his criticisms "concern only official, Papal, Roman, Catholicism. The soul of the Catholic or any other church they do not touch at all" (p. 190).

A second part of the book, beginning at page 195, deals with "Faith and Criticism." The chapters—"Phases of Dogmatic Interpretation," "The Old Testament in New Light," "Are the Gospels Merely History?" "The Synoptics," "Christ's Kingdom," and "What Think Ye of Christ?"—take a modern critical attitude toward these problems. He justifies this discussion, in a book ostensibly and chiefly concerned with external reforms, by the following sentence, "In pleading for charity, justice and simplicity in official Roman Catholicism, I profoundly believe that I am thereby urging the first step of a process that must end with destroying the existing rigidity of dogma" (p. 276 f.). The book is written in a serious tone, relieved occasionally by spontaneous satire, is thoroughly readable and can scarcely be of more importance to the Catholic than to the Protestant world. His skillful portrayal and frank condemnation of the flagrant Papal abuses should be of service to Protestants in their struggle to avoid subtle tendencies toward the same illiberalism.

H. G. Townsend,
Fayette, Missouri.

Protestant Modernism. By David C. Torrey. New York and London. G. P. Putnam's Sons. 1910. Pp. ix, 172.

As the title suggests, this book seeks to apply the spirit of the Modernist Movement to the abuses of the Protestant Church. The author believes that "the underlying issue between the progressive and conservative thinkers on religious subjects is whether God makes himself known only through the processes of the mind, or whether he reveals himself in spectacular ways, in signs and wonders" (p. 12). "The argument of this book," he continues, "is that religion is confined to mental processes and that in the contents of men's minds are the only sanctions for religious faith" (p. 13). In the remaining seven chapters follow arguments bearing upon this thesis more or less directly. Chapters II and III argue that God is; that He is intelligent; and that He is good. The author is satisfied with probability in each case. Since "the law of the mind is the law of cause and effect," we must seek a cause for that which we cannot deny because of its immediate nature. He is willing to denominate this cause the "unknowable." That the law of cause and effect is a law of the mind will scarcely be disputed, but that the universe can be thought in terms of cause and effect is at least open to dispute. Much less is it certain, that cause and effect is the highest category. To quote again, "There seems to be no actual proof that there is one power or one God rather than two or more; and no line of reasoning which leads to this conviction" (p. 19). Is this not altogether too great a concession? The integrity of thought depends in such a way upon the assumption of unity that "probable" seems to be rather too mild a word. Just how much of this uncertainty of argument we are to attribute to the purpose of the writer to use the "language of the daily papers" rather than the "language of the schools" is a puzzle, but we suspect that a more strict use of words would have prevented some looseness in logical texture. Of the succeeding chapters—namely, "What Shall We Think of Jesus?" "Revelation," "Freedom and Responsibility," "The Kingdom of God," and "The Essential Things,"—the last two are especially commendable. "The kingdom of God is a social order in which the will of God reigns" (p. 123). From this he goes to a discussion of various social questions, such as "the family," "labor and capital," *et cetera.*

The discussion is convincing and frank. Upon such a chapter depends the usefulness of the book. The essential things, he tells us, are, "reverence" and "love." To instill the spirit of reverence and love for God and man into every-day men and women is the exalted mission of the church. That she has failed in some degree is but cause to reflect that "world-thought movements are painfully slow" (p. 170). The book closes in a spirit of intelligent optimism. It has doubtless a message for many and will fill a place in the efforts of men to apply reason to their worship.

H. G. Townsend,
Fayette, Missouri.

Christianity and Social Questions. By W. Cunningham, D.D., F.B.A. New York. Charles Scribner's Sons. 1910. $0.75 net.

This book gives evidence of the remarkable extent to which some members of the clerical profession are versed in political economy. Indeed, this proves a limitation on the part of the author. He has permitted his economic knowledge to limit his moral and spiritual vision.

Dr. Cunningham takes altogether too much time carrying his readers back into ultimate historic and economic causes. He might well have assumed a multitude of things, which he is at great pains to explain back to their beginnings. This part of his work has been done by others very much better than he has done it.

When, however, he finally brings us to the real subject of his book, he states the case with clearness and correctness. While the Church may coöperate with the State in economic uplift, its specific work is that of molding personal character. It is by this means that Christian influence will permeate society as a whole. Christian principle may be brought to bear successfully on public action transforming it with Christian aims and motives.

The author's setting forth of the limitations of coöperative movements is doubtless according to the facts. Selfishness will not be done away with, simply by a re-constituted society. Social revolution would not show re-constructive power. Very suggestive is the warning that the application of obvious remedies, to evils which lie on the surface, will not bring about regeneration.

The discussion of the complexity of social forces is also very

enlightening. Changes in conditions do not necessarily produce moral results. There must be that which works on the man within, as well as that which improves his environment. Social problems must, therefore, be considered not only from the side of society and its forces, but also from the side of individuals and their initiatives. The modern worship of the State may exercise a bad influence on the modern world.

So far, so good. From this point on, however, Dr. Cunningham fails. For example, he too loosely apologizes for the amassing of wealth for the sake of its philanthropic distribution. Englishman as he is, he leans towards accepting too much of the doctrine of the "sacredness of property."

For example, again, he tells us that "gambling is not wrong," "provided the gambler does not risk losing any more money than he can afford to lose." "Gambling can be justified under such conditions."

The closing chapters contain a confusing admixture of truth and error. The author views our great humanitarian movements, and tells us that because they are supported by Jews, Turks and Infidels, as well as Christians, they are, therefore, "non-Christian." "There is no practical Christianity that is not based on conscious devotion to Christ." Humanitarian and philanthropic movements are simply "Mammon-worship."

The author sees no grounds for the common complaint that the Church has not given sufficient attention to the life of the world. We are told that to associate Christianity with modern social movements is to identify Christianity with that which is "merely passing." Dr. Cunningham, at this point, strangely overlooks the necessity for the Spirit to assume varied and passing forms, to follow the law of adaptation.

He goes on to criticise all modern social reforms as "non-Christian" and "unwholesome." He then even changes his terminology and says it is all "un-Christian."

The Church has "no permission to put the affairs of society right, or to eradicate the evils of this naughty world."

Jesus sent his disciples on "evangelistic work," and "to administer the sacraments," but "He did not enjoin them to agitate for social reform."

Such is the author's conclusion. To be sure, in these closing

chapters of the book, he frequently argues against his own utterances, and gives us occasional flashes of light.

Evidently, the Archdeacon of Ely has been aggravated by, and has lost patience with, a considerable number of men in the ministry, who have been misguided or unbalanced in their social passion. In his re-action, he permits himself to be as clearly misled in the other direction.

His book, however, will hardly prove a corrective, because of the fact that he offers us altogether too much antidote.

Charles S. Macfarland.

A Valid Religion of the Times. A Study of the Central Truths of Spiritual Religion. By Parley P. Womer. With a Foreword by Washington Gladden. New York. Broadway Publishing Company. 1910.

The author of this book, a graduate of Ohio Wesleyan University, entered the Yale Divinity School in 1891, being graduated in 1895. He was a son of toil, having, if I am not mistaken, been at one time a coal miner. He made an impression while a student as a hard worker and above all as a man of intense feeling regarding the problems of life and religion. After ministering first in a small parish in Connecticut and then in larger ones in Vermont and New Hampshire, he went abroad for further study at the University of Glasgow. In Scotland he made a favorable impression as a preacher, supplying for a considerable period St. Matthew's Presbyterian Church, formerly ministered to by Ian Maclaren, in Glasgow. Upon his return in 1904 he was for a short time in Syracuse, N. Y., and two years ago he became pastor of the Park Street Congregational Church in St. Paul.

This volume, then, is the utterance of an earnest soul and the fruit of much study and ministerial labor, and I rejoice in it as coming from a graduate of the Divinity School, for Mr. Womer is typical in his ambitions and the work which he has done of the Yale spirit. The volume is fine in its literary excellence and stimulating thought and reflects honor upon our institution. The purpose is to state the message of truth that is left after the searching process of modern criticism in terms of our daily life and need, and I know of no better way to convey an impression of its char-

acter and high excellence than to give the titles of the first five chapters with their leading thoughts.

I. THE SPIRITUAL MIND. "Spirituality is Normality. Holiness is wholeness. Saintliness is healthiness. Spiritual mindedness is wholesome mindedness. 'Not suppression, but fruition,' as some one has put it, is the true ideal. To be able to see God in every part of his world, in every phase of experience, in every call of duty, in every sphere of action, in every cry of human need, and to respond with the whole nature to every thrill of the Divine, to let every faculty effulge touched with celestial fire, and nothing less than that is what is really meant by this Pauline conception of the spiritual mind."

II. SPIRITUAL RECEPTIVITY. "The simple will to see, to believe, and to obey is perhaps the heart of the matter. The revealing God is dependent upon the *willingness* of people. We are *shut out* by *unwillingness* from the divine benefits just as we are *shut out* in the same way from education, or enlightenment or any other blessing. Warning impulses are disregarded, heavenly strivings are unheeded, beatific visions are unseen and unfollowed, and the result is the forfeiture of life's highest treasure—the treasure of spiritual character."

III. THE SPIRITUAL DOMINATION OF JESUS. In this chapter, after describing in beautiful language the influence of Jesus, the author places its source in his personality and this personality has a oneness with human personality because man himself is an organ of the eternal consciousness.

IV. THE MORAL DEMAND OF JESUS. "There is nothing of which Jesus spoke so constantly as simple goodness. Doing the will of God was a favorite expression with him; it runs through all his teaching. He was conscious of having realized for himself the life of perfect union with God. . . . Manifestly Jesus sought supremely to lead men into the mystery of his own experience. It was not merely personal adoration that he craved, but that his consciousness of God, and his spirit of obedience to the will of God might be realized and reproduced in his disciples."

V. THE SPIRITUAL VALUE OF MORALS. "The natural conscience of every individual soul is God's own pure word, by which we know at once the law He loves, and feel the demand of his wakeful eye. Declining to be judged from without He comes to us readily within; He bends to our sympathies; He meets us freely in the private lot; He haunts us with the thought of a purer and more perfect use of our life. He brings the sense of duty and responsibility. He awakens the imperative mood, and though we fail to recognize that it is God who thus utters Himself out of the depth of our being, moral integrity spells obedience to God, and it is the door that opens at last into the true apprehension and knowledge of God."

One further word should be said before leaving this book. The author is well read. His work abounds with felicitous quotations and illustrations (especially in the earlier chapters). He writes

also with great clearness. His style has a touch of real beauty. He descends into no bog of philosophical obscurity but keeps to the clear air of the mountains.

Edward L. Curtis.

Theology and Human Problems. A comparative study of Absolute Idealism and Pragmatism as interpreters of religion. The Nathaniel William Taylor Lectures for 1909-10. By Eugene W. Lyman, D.D. New York. Charles Scribner's Sons. 1910. Pp. 232.

There are world-old problems which never lose their vital interest to men; and any one who wishes a strictly up-to-date view of some of these great questions will find it in "Theology and Human Problems," where Dr. Eugene William Lyman has most successfully reconciled the "cloister" and the "clinic."

The author first states his point of view, which he calls "ethical monotheism"; rejecting on the one hand absolute idealism because of its failure to reveal God as immanent in history, and on the other hand, Ritchlianism because of its irreconcilable antagonism between "pure" and "practical reason"; taking instead as his basis that pragmatism which strives to combine the valuable truths of each view in a comprehensive intelligible program of *living*.

The remainder of the book discusses three great questions from this standpoint. The first one is, "Where shall man find God?" Not with the mystics, in a life of feeling, for in proportion as this view becomes authoritative it becomes practically ineffective; nor yet in historical revelation, the field of the intellect; but rather in the field of action, of life, of "fullest and richest moral activity," which alone saves and protects historical revelation from intellectual formalism, and mysticism from the danger of vagueness, does man come into touch with the Eternal.

Again, what is the nature of the universe? Is it mechanical and aimless, or is it governed by moral purpose? Our conceptions are making more and more intelligible the view that it is to be regarded as a growing, living organism, in a process of evolution into a richer and more harmonious form, "the partial realization of ideals that are divine in worth and at the same time the potency of their fuller realization."

And these two answers pave the way to the third and main

question, the problem of moral evil. Here absolute idealism as represented by Professor Royce fails to satisfy; but the organic theory of the universe suggests a possible answer to the "why" of moral evil, and ethical monotheism emphasizes the fact that man's *real* problem is not "Why is evil present?" but "How can it be eliminated?" The answer to this Dr. Lyman finds in the Christian principle of atonement, which he defines as "the process of recovering the sinful personality into a life with God, and of neutralizing the moral wrong done by man to man, through the power of self-sacrificing love." Thus the atonement is not a single event,—that must be given up with all that is peculiar to that view; but it is "an eternal principle in the nature of God"; and the divinity of man today is to be measured by the degree to which he manifests this process and principle in his own life and personality. Here Christian theology becomes clinical rather than cloistral; here God and man are working together, to heal the morally sick and to establish a wider realm of moral sanitation.

Theology and Human Problems deserves a place among those books which should be carefully read and digested not only by the theological student but by every thinking layman. It is fortunate for us that such lectures through publication can come out of the "cloister" into the "clinic."

WM. J. NEWLIN,
Amherst, Mass.

History of Ethics within Organized Christianity. By Thomas Cuming Hall, D.D. New York. Charles Scribner's Sons. 1910. Pp. xii, 605. $3.00 net.

This work is a welcome addition to the scanty literature of the history of ethics in English. It is a work of careful scholarship, and an exceedingly useful instrument for further scholarship. Beside referring fully to literature more recent than the treatises of Ziegler, Jodl, Gass, the author has explored independently, and has made valuable additions to our resources, even in familiar territory.

Professor Hall confines himself rather strictly to the limits of his stated subject. The substance of the book is devoted to chapters on the ethics of the early church, of the Old Catholic or Bishop's Church, of the Militant Papacy, of Scholasticism (in

which category Professor Hall includes mysticism), of the English and the Continental Reformations. But as the constraint of churchly authority is removed, and the ethics of Protestantism merges with a relatively independent philosophical ethics, the author finds occasion to mention, more or less fully, nearly all ethical writers of importance in modern times. The final chapter is given, substantially, to a sketch of the ethics of Kant and of the nineteenth century. Omission of reference to Hutcheson cannot be taken amiss; that of Paley is harder to account for.

The book opens with a rapid sketch of the "Preparation for Christianity," Grecian, Hellenistic, Roman and Jewish. The exposition of the ethics of Jesus, upon the basis of a thoroughly critical sifting of sources, gives the thesis of the author; for he does not conceal his conviction that ethics "within organized Christianity" is for the most part an obscuration and distortion of this simple ideal. It is true that "the whole teaching of Jesus in regard to personal morality had its real significance in its relation to the Kingdom of God," that this Kingdom was to be established on earth, and that Jesus "felt himself to be . . . its founder and teacher" (p. 67); but the essential bond of that new community is not legal, authoritative, nor even ritual, but moral and spiritual, the "revelation of God as essentially compassionate righteousness." "Jesus founded no church, and laid no stress on any ritual or sacramentarian system." The author is not blind to the social and historical importance, nay even the necessity, of the fateful development, whose seeds were sown by Paul; but he deplores each step of the advancing organization both political and intellectual even as he traces it. In the matter of interpretation, the work thus becomes in effect a history of the perversions of ethics by organized Christianity. Of monachism less good can be said than even Comte or Hegel found themselves able to say; toward the ideals of saintliness, many recent writers, notably William James, have shown more sympathy; and if one should expect from a foe of authority a high regard for the ethical services of mysticism, he would be again disappointed: "On the ethical field nothing is so remarkable as its studiously maintained lack of freshness and originality" (p. 358). The author does not breathe freely until the investigation of ethical principles passes wholly from the shadow of churchly influence. It seems indeed to

the reviewer that the author is somewhat out of sympathy with his own subject; and that the strength of the book lies almost wholly in its assembling of data, not in its interpretation of these data. One result of the marked point of view of the author is the absence of impressive presentations of individual systems and ideals. The little treatise of Sidgwick gives stronger pictures, for instance, of the ethical significance of early Christianity, of Augustine, of Aquinas, of Eckhart.

One may not dwell here on stylistic details. It should be said however, that the work would be more helpful if the scholastic terminology were more thoroughly dissolved. "Individualism came with cosmopolitanism; and Stoicism rather than Christianity formulated it for all ages." But is "individualism" then an unambiguous term? Did not Christianity discover the individual in some region to which Stoicism did not penetrate?

But these criticisms should serve only to guard the reader, not to deter him. The great service which Professor Hall has rendered must remain the fundamental note of a just review.

W. E. HOCKING.

The Correspondence on Church and Religion of William Ewart Gladstone. Selected and arranged by D. C. Lathbury, with portraits and illustrations. New York. The Macmillan Company. 1910. Two vols. Pp. xiv, 446; vii, 470. $5.00 net.

Lord Morley, in his monumental *Life of William Ewart Gladstone,* intentionally left "the detailed history of Mr. Gladstone as theologian and churchman" unwritten. But Gladstone's piety of soul was not merely conspicuous, theological subjects had always a prime attraction for his mind, and the interests of the communion of which he was a member were always dear to his heart. He would have become a clergyman had it not been for parental opposition. It is well therefore that conspicuous manifestation should be given to these aspects of his many-sided character; and the task has been accomplished by highly competent hands. Enough material has been culled from his enormous correspondence to fill two handsomely printed volumes; and the usefulness of the whole has been greatly augmented by the careful introduction prefaced by the editor to each section, placing the correspondence in its proper historical setting.

The letters are arranged chronologically under such topics as "Church and State," "Ecclesiastical Patronage and University Reform," "The Oxford Movement," "The Scottish Episcopal Church," "The Controversy with Rome," "The Controversy with Unbelief," and "Education." Mr. Gladstone's interest was primarily theological, but his position of political leadership brought him into wide relations to questions of ecclesiastical politics and clerical appointment. It must be said that enjoyment of these letters will depend largely on the previous acquaintance of the reader with the story of English religious development—especially within the Church of England—in the nineteenth century. Always dignified and weighty, "the letters included in these volumes," the editor well says, "will chiefly appeal to those who care to see grave questions gravely handled." There is little of lightness of touch or of graphic description. To those familiar from other sources with the themes treated there is much of value.

The best worth of the letters, however, is their revelation of the writer himself. Profoundly interested always in high themes, purposeful in his view of life, and confident in the divine mission of the Church of which he was a member, we trace in them his development from sympathy with the low-church Evangelicalism of his early training to a cordial acceptance of the high-church theology; and his transition from one who believed, in 1837, "that the road from separation of Church and State to atheism is, if indirect, broad and open," to that of the chief instrument in Irish disestablishment, in 1869. There is, amid much well said, a rather striking absence of quotable passages; but one meets occasional flashes of insight, as when Gladstone declares to a correspondent, in 1869, "Of the narrowness which you ascribe to Nonconformists, I find the root, not in the absence of State influence, but in what I may call non-veneration of the past, or incapacity, from whatever source, to claim and appropriate our full share of our heritage." An expression of one of the difficulties from a certain portion of the Episcopal communion which will encounter those eager for the union of the non-political Protestant bodies, is to be found in his reply to an address from the Chairman of the Congregational Union, in 1894, "Is it not rather a serious difficulty, from our point of view, if we are to begin our work of reunion by greatly widening the gap which parts us now

from five-sevenths of the Christian world (made up of the Latin Church, which, I admit, casts us off, and of the Greek Church, which, on the contrary, uses us kindly)."

WILLISTON WALKER.

The Ethics of St. Paul. By Archibald B. D. Alexander, M.A., Glasgow. 1910. (The Macmillan Company.) $2.00 net.

One cannot treat the religious teachings of Paul without including his ethics, nor can his ethics be discussed apart from his religion. As in the case of the prophets and of Jesus himself, so in Paul, the central problem is precisely the relation between morality and religion. It is characteristic of our age to put ethics first, and so it is a demand of the age which the present book is meant to meet; but the writer fully recognizes that the ethics of Paul cannot be separated from his Christian belief and experience.

The subject is treated in three main divisions: I. Sources and Postulates. Here are included the shaping influences of Paul's teaching, both Hebrew and Greco-Roman, and his psychology, especially his view of the moral constitution and capacity of man by nature. II. Ideals and Principles. The distinctive peculiarity of Paul's ethical ideals in distinction from those of antiquity is contained in the phrase, "in Christ." The dynamic of the new life, absent in ancient ethics, and distinctive of Christianity, is found in the same direction, the spirit, which is Paul's name for the dynamic, being inseparable from the person of Christ. The adjustment between this divinely given power and human freedom is contained in the word faith, which is thus no less an ethical than a doctrinal conception. The motives of the new life and the virtues that make it up are found to be likewise distinctively religious in character. III. Duties and Spheres. A detailed discussion is given of particular duties in various relationships of life, leading up to the ethical ultimate of Paul. Paul's ideal is Christ, and the power by which it is to be realized is Christ also, while the end is the domination of all life by the spirit of Christ. That which distinguishes Paul's ethics from other ancient and modern systems is the union in it of vision and power, of idealism and dynamic force. Finality is not to be claimed for Paul; but because his Christianity has its springs in the living

Christ it is an inexhaustible fountain of life, a living organism which grows with the growth of man.

The writer finds that religion and morals in Paul, both in their beginnings and in their end, perfectly coincide. His conservative standpoint, however, prevents him from taking hold of the question of the relation of Paul's *theology* to both religion and morals.

The book seems to me more adequate as a collection of Paul's ethical teachings and a sympathetic interpretation of them as a part of his religious experience, than as a discussion of more theoretical questions, especially the nature of Paul's dualistic view of the world, and the related and perplexing question of the sense in which the Christian is free from sin. No account is taken of important recent studies of this problem by Wernle and Windisch. The book can hardly be called a fully modern and independently scholarly work. Yet it gathers together the ethical material in Paul's letters fully and discusses the main problems in a judicious spirit.

F. C. Porter.

The Political Theories of Martin Luther. By Luther Hess Waring, Ph.D. New York. G. P. Putnam's Sons. 1910. Pp. vi, 293. $1.50.

The volume under consideration is one which was well worth the doing. Luther's services to religious progress are a theme of constant discussion, but an extensive treatise setting forth his contributions to political development has not been available in English, and the material has not been brought together in compact form in Germany. Dr. Waring has discussed Luther's political theories in their various aspects in a treatise intended for popular reading but based on no inconsiderable research, and the result is a volume of very decided interest. In particular, attention should be called to his defense of Luther's relations to the peasant risings in Germany, a matter in which the Reformer is often severely criticised; and to his efforts to secure a real German national unity. The reader will be impressed with the modern character of many of Luther's political ideas, and the volume is one of service to students of the Reformation in Germany.

Williston Walker.

Yale Divinity Quarterly.

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The first term of the eighty-ninth year of the Yale Divinity School has come and gone. With gradually increasing classes and faculty and with rapidly growing curriculum, the materials of a great school are being gathered; and with a faculty always leading in thought and a student body enthusiastically responsive to their teaching, these materials are being wrought together into an efficient instrument for theological training. Besides maintaining the usual standard of scholarship, the men are more than ever engaged in extension work which leads them into all varieties of pastoral and sociological experience. The social atmosphere of the school has been noticeably raised by the many informal gatherings which promote good-fellowship. Both the Library and the Social Room are used more freely. The life of the school is being intensified in all directions, and this is a welcome indication of continued growth and increasing power.

We wish to call attention to the unusual number and quality of book reviews in this issue. The unfrequent publication of the Quarterly often makes it impossible to anticipate other periodicals in the review of recent books, but the care and time in preparation ensure splendid criticisms which are worth reading and pondering over for their own sakes as well as for their estimate of some of the most important theological publications.

SCHOOL NOTES.

Rhetoricals have been transfigured. This hour each week which used so often to be endured with more or less patience has become of interest and value. Instead of the single long address there are now given three short speeches on assigned topics of real importance, such as, Why I am a Congregationalist; The Church's Attitude to Christian Science; Modern Health Movements; The Significance of the Doctrine of the Last Judg-

[redacted]

Professor Porter's addresses on Things Greater and Less in the Bible, will appear in the next issue of the QUARTERLY.

The scholarships for the second term of the last school year have been awarded as follows: Fogg Scholarships, Hugh Hartshorne, '11, A. W. Gidart, '11; Allis Scholarships, C. S. Ball, '11, H. C. Armstrong, '11, W. B. Kline, '12, R. M. MacDonald, '12.

SOCIAL GATHERINGS.

Seventeen Seniors gathered for an informal spread in the Lowell Mason Room on Wednesday evening, November 9. The open fire exerted its mellowing influence and helped arouse a warm feeling of fellowship as the men exchanged stories or told of their summer's experiences. Paul L. Kirby was chosen as Permanent Class Secretary.

The Junior Class held a banquet in Dwight Hall on the evening of November 28. J. E. Johnson acted as Toastmaster for the occasion and called upon each member of the class to respond to an informal toast, the subject of which was in each case the speaker himself. It was discovered that there were fifteen states and two foreign countries represented by the members of the class. Officers were elected as follows: Deacon, J. E. Johnson; Vice-Deacon, H. A. Sawyer; Secretary and Treasurer, J. M. Hillis.

At a meeting of the Middle Class held on October 20 the following officers were chosen for the ensuing year: Deacon, E. W. Hale; Secretary and Treasurer, C. H. Barnett. On December 8 the class enjoyed a sumptuous chicken supper at Dwight Hall. Plans for the coming semester were discussed. H. B. Kirkland was appointed the chairman of a committee which is to arrange for a series of class meetings. It is proposed to con-

sider informally on these occasions various practical topics relating to the ministry.

The students who did not get away for the Thanksgiving Recess gathered for the usual informal Jollification in the Lowell Mason Room on Thanksgiving evening. The ladies of the faculty provided a bountiful and appropriate collation. Old fashioned games and story-telling were enthusiastically enjoyed and brought to a climax in a Chinese song by Professor Beach.

THE SCHOOL CLUBS.

The Semitic and Biblical Club has elected for its officers: President, Professor F. C. Porter; Secretary, C. R. Williams; Program Committee, the above officers together with Professor B. W. Bacon. The following lectures have been given before the club: Professor A. T. Clay, "The Influence of Babylonian Culture on Israel;" Professor B. W. Bacon, "The Odes of Solomon; Are They Jewish or Christian?" Professor C. F. Kent, "The Identification of Tirzah, Ramoth Gilead and Chorazin."

At the regular meeting of the Leonard Bacon Debating Society of November 16, the following officers were elected: President, R. M. Timberlake; Vice-President, E. E. Bachelder; Secretary and Treasurer, J. E. Johnson. A new feature has been added to the debates this year. At each debate one member of the faculty and two students are appointed to act as judges and render independent decisions on the outcome of the contest. On October 18 the annual tryouts were held for the purpose of selecting three men to represent the Divinity School in the inter-department debates. The following men were chosen: B. S. Johnson, M. R. Plumb, W. W. Bruns. The first debate of the series was between the Divinity School and the Academic Department, upon the question: Resolved, That all Elective State Officers Should be Nominated by the Direct Primary Method. The debate was closely contested and both sides put up strong and convincing arguments. The Academic team won.

SPECIAL ADDRESSES.

The recent conference in Boston afforded a convenient opportunity for a number of delegates from distant places to visit the Divinity School and speak to the students at the Chapel services.

On October 21, Mr. G. J. Powell told of the work that is being done in Montana. He gave an interesting account of the fields and opportunities of the five Yale men, Marshall, Lindeman, Powell, Wilson and Burtner, who have recently been located with churches in that state.

California's need for men of the Yale type was presented on October 24 by Mr. M. B. Fisher, '97. He showed how the State might well use all of the Divinity graduates for the next decade.

On October 25, Mr. E. H. Stickney, of North Dakota, laid upon the students' hearts the cause and call of his State, where the need is imperative and large sections are yet unoccupied by Christian workers.

On October 28, Rev. Leland D. Rathbone, secretary of the Congregational Home Missionary Society of California, gave a brief address, making special note of the almost unlimited resources of the State. He also outlined clearly the pressing needs and the wonderful opportunities which that country affords for pastoral and educational work.

On November 1, Rev. Sartell Prentice developed very clearly a scheme of sermon building which would enable the minister to carry the force and inspiration of the hour of composition through to the end of the delivery.

Rev. Arthur H. Smith of China gave a helpful and inspiring address on November 3. He emphasized complete self-surrender and experience in the Christian life as the real foci of the Christian ellipse.

NEW MEN.

Since the publication of the last QUARTERLY the following men have been enrolled:

	Graduate Class.	
Lawson, H. M.	New Haven, Conn.	69 Howe St.
Longsworth, W. H.	Orient, L. I.	663 T.
	Senior Class.	
Dix, George	Woodbridge, Ont.	634 E.
McGinty, L. F.	Smyrna, Ga.	609 E.
	Middle Class.	
Powers, G. F.	Indianapolis, Ind.	644 E.
	Junior Class.	
Tuttle, W. W	Waucoma, Iowa.	724 T.

ALUMNI NOTES.

INSTALLATIONS AND ORDINATIONS.

1907—Rev. Hugh E. Brown was installed on September 28 as pastor of the Windsor Avenue Congregational Church, Hartford, Conn. Rev. O. W. Barker, 1893, and Rev. O. E. Maurer, 1906, assisted in the service.

1910—Three ordinations are reported from this class:

Rev. H. H. Lindeman, on September 29, at Red Lodge, Mont. The following Yale men participated in the service: Rev. W. H. L. Marshall, 1910, Rev. T. B. Powell, Rev. E. E. Burtner, Rev. L. A. Wilson, 1909. The entire Montana band, including F. H. Condit of Hartford, was present. Mr. Wilson traveled 266 miles to attend the service.

Rev. Mark G. Inghram, on November 1, at Hardwick, Vt.

Rev. John M. Deyo, on November 4, as assistant pastor of the Church of the Redeemer, New Haven, Conn. Pres. M. L. Burton, 1906, Rev. R. E. Brown, 1904, and Rev. H. E. Starr, 1910, assisted in the service.

CALLS.

1876—Rev. Robert R. Kendall, Bradford, Conn., to Woodstock, Conn.

1895—Rev. Adam R. Lutz, Broomfield, Conn., to assistant pastorate, First Congregational Church, Waterbury, Conn.

1900—Rev. Charles F. Fisher, to Tabor, Iowa.

1904—Rev. John Shiverly, Churchville, N. Y., to Laconia, N. H.

1906—Rev. Jason N. Pierce, Brooklyn, N. Y., to Oberlin, O.

1906—Ray O. Miller, Fort Wayne, Ind., to Fresno, Cal.

1906—Rev. T. J. Golightly, Shenandoah, Iowa, to Caldwell, Idaho.

ACADEMIC POSITIONS AND HONORS.

1891—Rev. Tasuku Harada, president of the Doshisha University, Japan, and at present lecturing at Harvard University, was honored recently by Amherst College with the degree of D.D. Mr. Harada has been for several years a pastor of Japanese churches, and was sent by them as their representative to the World's Missionary Conference.

1897—Rev. Harris F. Rall retired on September 4 from the pastorate of the First M. E. Church, Baltimore, Md., to take the presidency of the Iliff School of Theology, Denver, Colo.

1899—Rev. Charles A. Jaquith, principal of Gates Academy, Neligh, Neb., has accepted a position as professor of psychology in Tabor College, Iowa.

1901—Rev. William T. Allison has become professor of English Literature in the University of Manitoba, Winnipeg, Canada.

1903—Rev. George B. Cutten has become president of Acadia College, Wolfville, Nova Scotia.

ADDRESSES.

1873—Rev. Theodore P. Prudden, 63 Chriton Road, Brookline, Mass.

1902—Rev. Warren D. Bigelow, 7 St. James Street, Roxbury, Mass.

1907—Rev. Charles M. Calderwood, 272 Sacket Street, Brooklyn, N. Y.

1910—Rev. Edward D. Harvey, 13 Well Lane, Rock Ferry, Chester, England.

1910—Rev. Robert E. Chandler, Bombergerstrasse, 28, Berlin, Germany.

1910—Rev. Thomas W. Salt, Germantown, Ohio. In our last issue Mr. Salt was erroneously reported to be located in Cincinnati.

GENERAL.

1867—Rev. and Mrs. Cornelius L. Kitchel spent the past summer in Europe, returning to America in October.

1883—Rt. Rev. Sidney C. Partridge, Protestant Episcopal Bishop of Kioto, Japan, who has been in America during the past summer, sailed on November 9 from Vancouver for a trip around the world.

1892—Rev. S. H. Woodrow, Washington, D. C., has been elected president of the Congregational Home Missionary Society.

1897—Rev. Charles S. MacFarland has been elected chairman of the school board in South Norwalk, Conn.

1903—Rev. James Hyde recently graduated from Westminister Hall, Vancouver, and has entered the Presbyterian ministry.

1904 G.—Rev. Harold B. Hunting has accepted an editorship with the Blakeslee Publishing Co., Boston, Mass.

1906—Rev. Lucius Porter is in North Tung Chow, China.

1906—Rev. H. O. Pritchard is in Bethany, Neb.

1906—Rev. S. A. Stewart is in Miyaidei Survo, Japan.

1907—Rev. Darwin A. Leavitt is at the American Board Mission in Marash, Turkey.

1910—Mr. and Mrs. James H. Allen announce the marriage of their sister, Charlotte Procknow, to the Rev. John Joseph McClelland, September 27, at the First Congregational Church, West Haven, Conn.

Ex-1910—A son, Oliver Warren, was born on October 4 to Rev. and Mrs. E. M. Duty.

NOTICE TO SUBSCRIBERS.

The management will be glad to pay the regular price of twenty cents a copy for a limited nnmber of the following back issues of the QUARTERLY: Vol. I, No 1; Vol. II, Nos. 2 and 3. If the Alumni have any of these which they do not care to keep' it will be doing us a favor to drop us a line to that effect.

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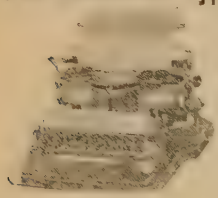

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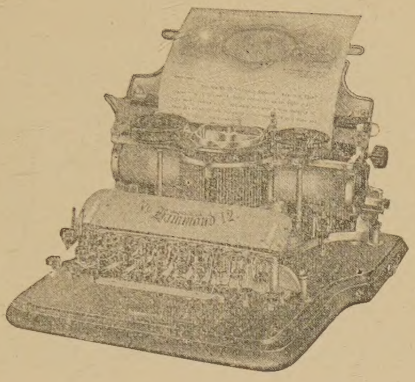

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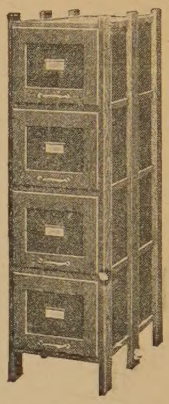

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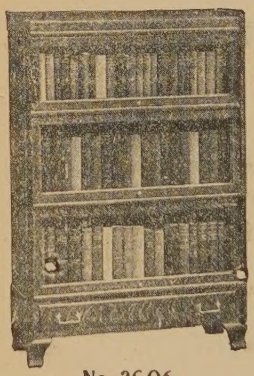

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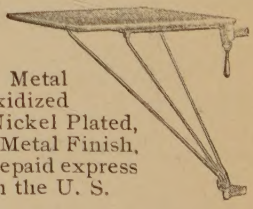

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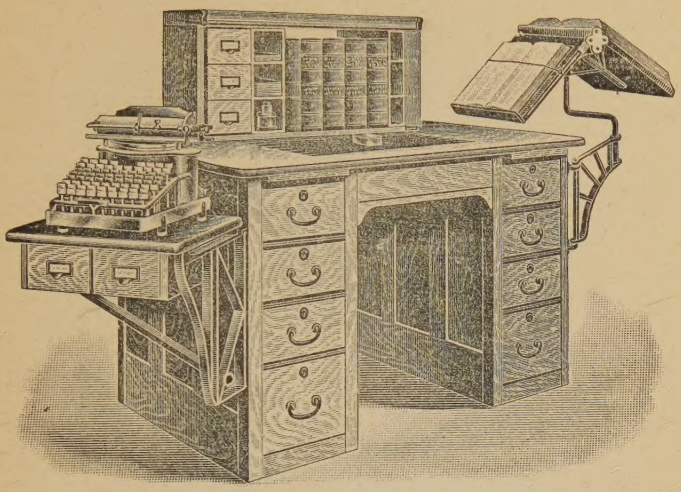

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